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## The Internationalization of Judo and the Attention for Etiquette – Focusing on the UK.

Dr. Mike Callan

University of Bath, United Kingdom

Judo has been present in the UK since the 1800's through the efforts of famous historical figures such as Edward Barton-Wright. Barton-Wright brought Tani Yukio to England along with other Japanese primarily to work in the music halls and to promote "The Japanese System".

In 1906 a ju-jitsu club was formed at Trinity College, Cambridge University by E.C.D. Rawlings, with a membership of 25.

Also in 1906 Koizumi Gunji came to England, and in January 1918 he formed a society in London to teach budo. The Budokwai. The society consisted mainly of Japanese living in London, and the early minutes of the meetings are written in Japanese. The first mention of the word judo appears in the minutes in May 1918.

Thus began the internationalization of judo in the UK.

Judo is a budo, and the attention to manners and etiquette in budo is one element of an unwritten code of ethical behaviour, bushido, which was adhered to by those of the samurai class in Japan.

The samurai class in Japan was one of the higher classes, and from the 1900s through to about the 1960s judo in the UK was also practiced often by those from the upper classes of English society.

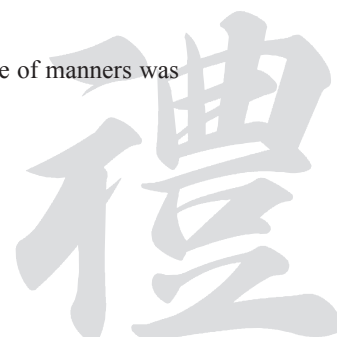
Koizumi Gunji saw judo as one of the budo arts, and continued to encourage the study of other budo within his society such as ikebana, naginata, aikido and kendo. He identified himself as an artist and specialized in urushi. Some of his work is in the Victoria and Albert Museum in London.

Koizumi appears to have tried to conduct his affairs according to the spirit of the bushido code as far as was possible whilst living in the west. Manners and etiquette were clearly important within his society and this attitude appears to have been taken up by his pupils such as Trevor Leggett. Many of his pupils were from the leisured classes in English society, and as such they had been brought up as English Gentlemen, with a strong sense of manners and the appropriate ways for English Gentlemen to behave.

Historically the English Gentleman was the representative of the king in a particular region. In return for loyalty they were rewarded with land and titles and lived in large houses in the countryside. They carried swords and had a sense of honour. Often a dispute would have to be settled by a duel. Originally this was by fencing with swords and later with the introduction of the gun, the duel was conducted by pistols at dawn.

Later with the industrial revolution in England and the move to the cities, the upper classes still had the largest houses, and still retained an important sense of manners and decorum. This was certainly apparent during the reign of Queen Victoria in the late 1800s. This class also had more money and hence more leisure time than the lower classes, and so they could spend time in the music halls watching the exponents of "The Japanese System", and they also had time to join esoteric societies such as The Budokwai.

And so with the teachings of Koizumi to the English Gentlemen that joined the society, the sense of manners was expected and seen as normal.





In the time of the samurai in Japan, they were a fighting class, able to slice a man down with a single cut of the sword. Because of these finely tuned combat skills they were treated with the utmost respect, both by the other classes and amongst themselves. The samurai knew that if they offended another samurai that they would probably lose their life, and that if they lost face they may be expected to commit seppuku. Thus because of this sense of respect, a strong code of manners emerged to govern behaviour and ensure survival.

Today in the modern world of international sport judo, the best players know that their opponents have the ability to throw them if they are not in top fighting condition. Therefore there is a huge sense of respect amongst competitors at a high level. This is also compounded by the respect for the achievements of the other players. This sense of respect again leads to an expected code of manners both on and off the mat.

My own experience of knowing many very high level judo men over many years is that they greet each other with the utmost respect and display of good manners. However as we observe lower levels of judo, the players have not been subject to the same grueling training and hardship, and so their sense of respect for other judo players is not so acute. Hence they do not usually display the same level of manners in the conduct of their daily life.

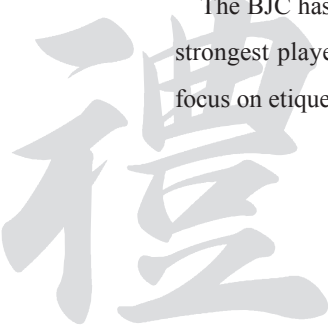
Koizumi took his own life in 1965, feeling he had no more to offer to the development of judo in England, and around that time Trevor Leggett started to step back from the delivery of the daily training. There was an influx of members into the club from lower social classes who did not conform to the social etiquette of the English Gentlemen. But these new members no longer had the guidance of a Japanese artist who had a lifelong mission to disseminate the principles of budo.

Two other events happened at that time. Firstly, judo was accepted into the Tokyo Olympic Games, and took its place alongside the other international sports. Also the victory of Geesink over Kaminaga, made Europeans think that not everything that is Japanese about judo needs to be held in such high regard. Secondly, the British Government introduced a Sports Council to distribute funding for sport and they appointed a national coach for judo, Mr Geoff Gleeson. Mr Gleeson was one who despite having studied at the Kodokan was of the opinion that judo needed to be westernised for a new audience. This philosophy can best be found in his influential work, "Judo for the West".

In this way some of the principles of budo, including manners and etiquette were seen by some as the Japanese part of judo, a part that was perhaps not required in the modern London in the swinging sixties. There was a shift towards viewing judo as a sport rather than a budo, and this was promoted by the Sports Council in England, and to some extent by the International Judo Federation as they sought to reinstate judo in the Olympic Games in Munich 1972 under the leadership of another Englishman, Charles Palmer.

The attention to judo etiquette became ritualized around that which was required for the sport element. In the 1950s, a group had broken away from the Budokwai dominated British Judo Association (BJA) to form a rival organization, the British Judo Council (BJC), under the leadership of Otani Matsutaro. The differences between the organisations started to polarize, with the British Judo Association being seen as interested in sport judo, with their access to funding from the Sports Council and their affiliation to the International Judo Federation. Whilst the British Judo Council, focused on the more traditional budo related elements of judo, emphasizing the manners and etiquette as well as the more Japanese fighting style as opposed to the Russian influences on judo which emerged in the 1960s.

The BJC has recently affiliated with the BJA, but the two organizations still retain their own distinctive ethos. The strongest players gravitate to the BJA to avail themselves of international competitive opportunities and the BJC focus on etiquette and development of kata.



As stated earlier, budo manners and etiquette are founded on a respect for your fellow samurai for his fighting ability and the hardship he has endured. With the best fighting judoka in England based in the BJA, and the best teachers of etiquette based in the BJC, there is a sense of emptiness about the delivery of the teaching of manners in England.

One can find hard training environments in the UK where there is tremendous respect amongst the players but the teaching of manners is poor, and you can also find individual teachers whose understanding of budo etiquette is very deep, but the players they work with have not undergone the hard training at a high technical level to fully appreciate the respect that underpins those manners.

The way forward for the UK is for the best sports training environments to take the lead in the teaching of etiquette. To show the way in their conduct and behaviour and to help the best players understand the value of decorum in the conduct of the fighting social classes.

It is important that those strong training environments embrace the judo renaissance movement, and take full responsibility to hand on judo in the best possible condition to future generations.



# The Internationalization of Judo and the Attention for Etiquette - Focusing on the UK

Dr Mike Callan

President

International Association of Judo Researchers



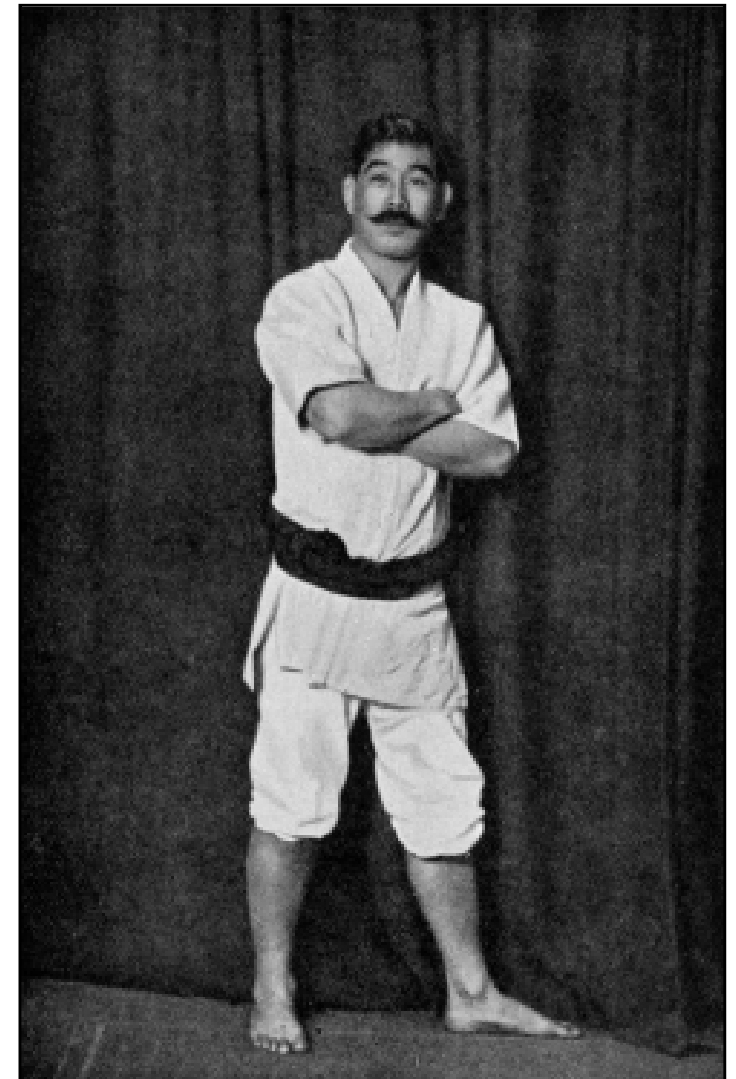
# Edward Barton-Wright



- Jujitsu in 1800s Japan
- 1800年代、日本で柔術を学ぶ
- “Bartitsu”
- Sherlock Holmes
- シャーロックホームズの中に出てくる、「バーティツ」の創始者
- Brought Yukio Tani to England
- 谷幸雄ら日本人柔道家をイギリスに招く

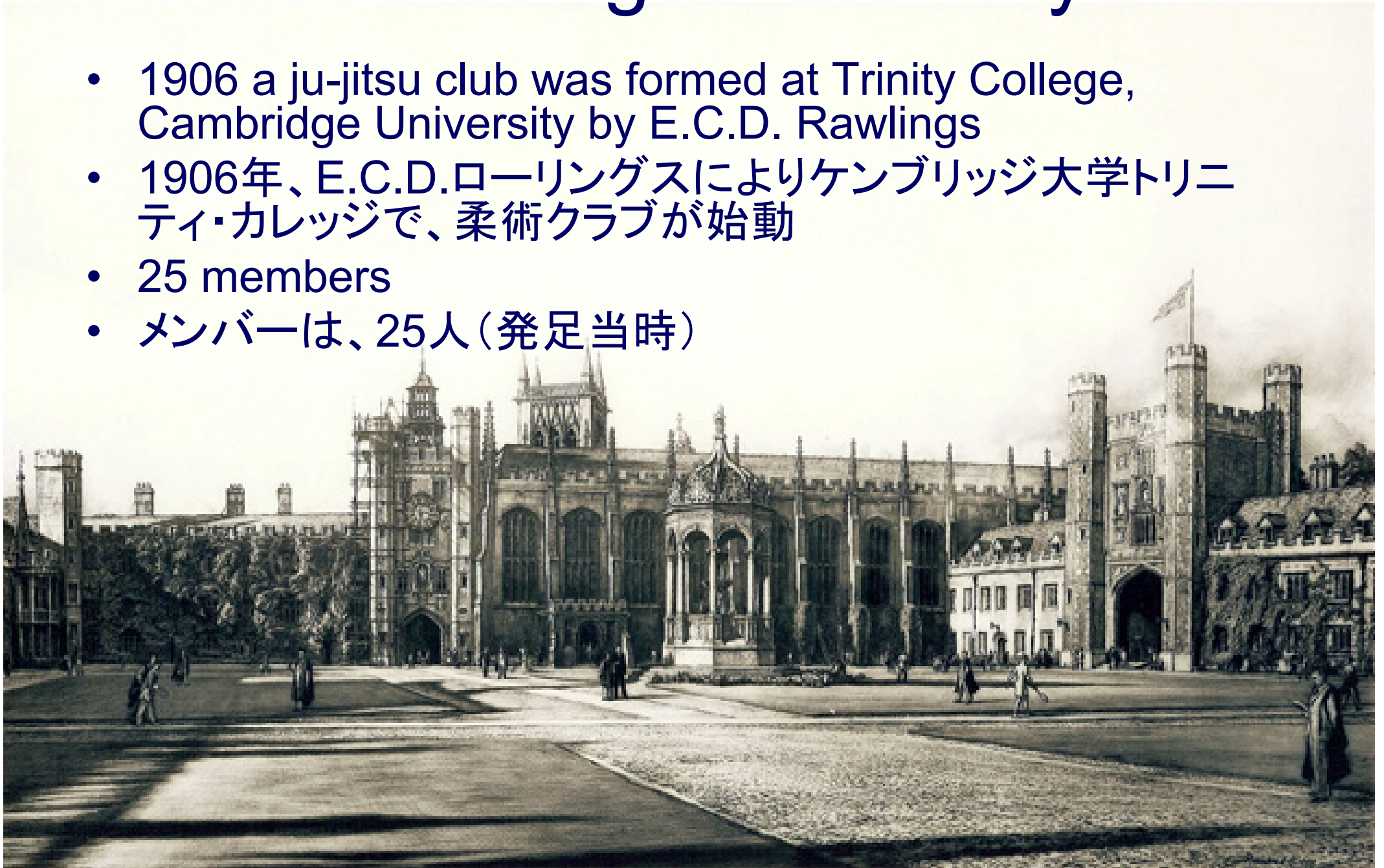
# Tani Yukio

- 1900 Arrived in England
- 1900年、渡英
- Toured the Music Halls as a variety act
- 柔術を披露して、各地の劇場を回った。
- First instructor at the Budokwai
- 武道会の初代師範



# Cambridge University

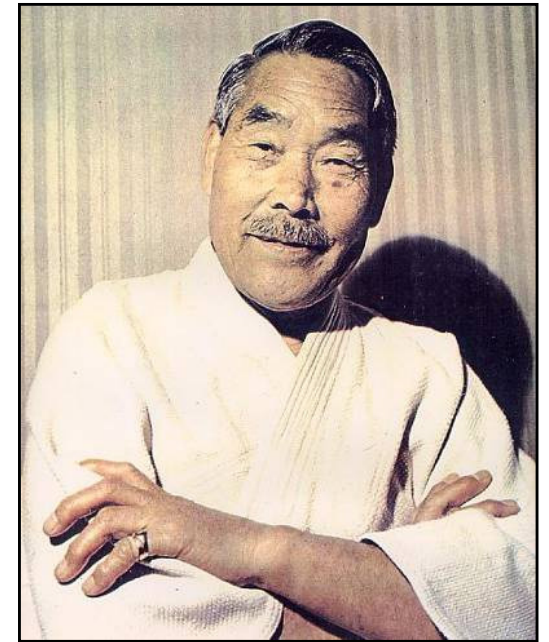
- 1906 a ju-jitsu club was formed at Trinity College, Cambridge University by E.C.D. Rawlings
- 1906年、E.C.D.ローリングスによりケンブリッジ大学トリニティ・カレッジで、柔術クラブが始動
- 25 members
- メンバーは、25人(発足当時)





# Koizumi Gunji

## The father of British Judo

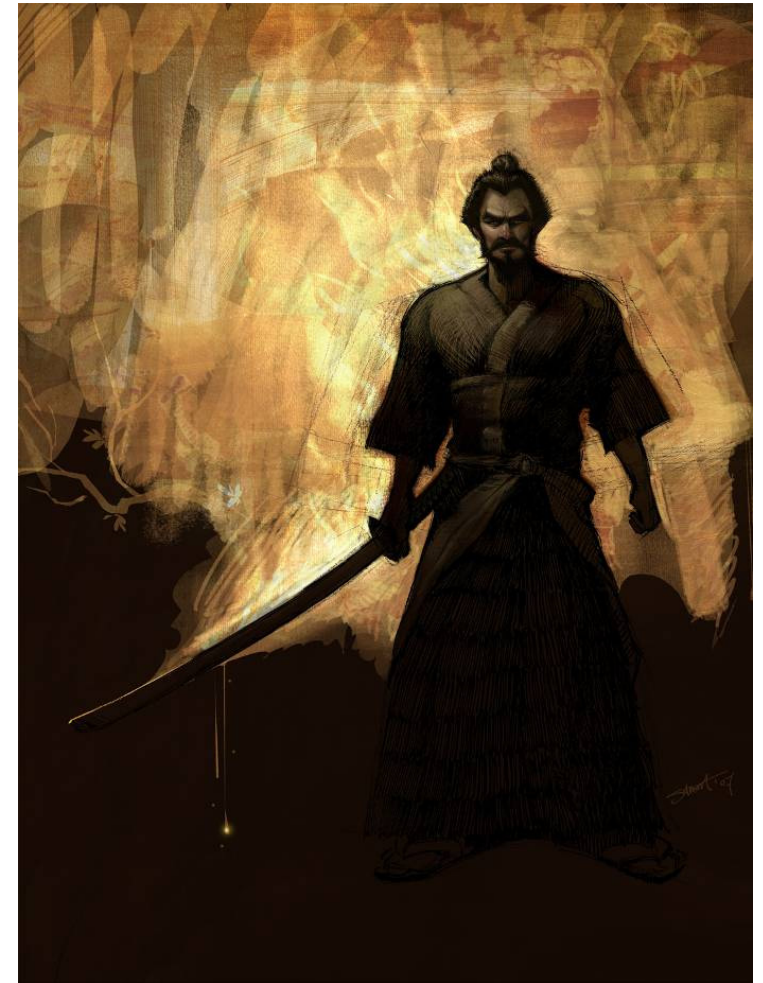


- 1906 Came to England
- 1906年、渡英
- 1918 Founded the London Budokwai
- 1918年、武道会を設立
- Originally a Japanese cultural society to teach budo
- 武道を教えるための同好会（設立当初）
- May 1918 The word judo first appears
- 1918年五月、「柔道」という言葉が登場
- The start of the internationalization of judo in the UK.
- これらの歴史的背景によって、イギリスに柔道が広まる



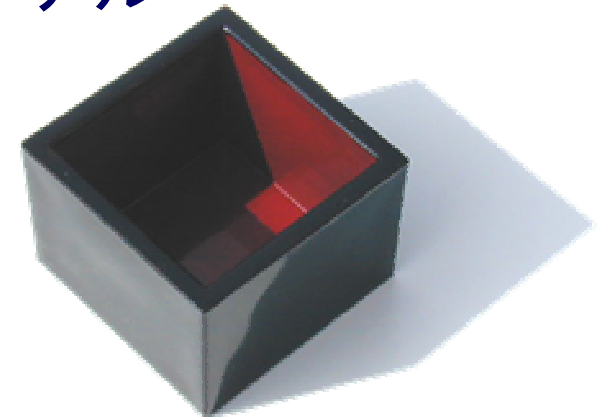
# Judo is a budo

- Attention to budo etiquette is part of bushido unwritten code
- 武道における道徳的行動は、武士たちの口伝によって固守されてきた規律である。
- Samurai class in Japan was one of the higher classes
- 武士層は日本の比較的高い階級
- 1900s - 1960s judo in the UK was also practiced by the upper classes of English society
- 1900年代から1960年代、イギリスにおける柔道もまた、上流階級の人々によって好まれた。



# Koizumi Gunji saw judo as a budo

- He encouraged the study of other budo such as ikebana, naginata, aikido and kendo.
- 小泉軍治は、柔道以外にも、生け花、なぎなた、合気道、剣道といった武芸の習得を推奨した。
- He was an artist of urushi.
- 小泉は、漆器芸術家であった。
- Some of his work is in the Victoria and Albert Museum in London.
- 彼の作品は、ロンドンの、ヴィクトリア・アンド・アルバート博物館に展示されている。



# Manners and etiquette were important in the Budokwai

- Koizumi followed the bushido code when living in the west
- 小泉は、武士道の精神に従って、ヨーロッパで生活をした。
- This attitude was taken up by his pupils eg. Trevor Leggett.
- この規律は、トレバー・レゲット等の彼の生徒たちによって受け継がれた。
- Many pupils from the English society leisured classes
- 彼の生徒の多くは、イギリスの有閑階級の人々であった。
- English Gentlemen, with a strong sense of manners
- 英国紳士は、マナーに対しての感覚意識をもっている。



Street Salutation.

# Trevor Leggett

- British Judo Association  
9<sup>th</sup> Dan
- Kodokan 6<sup>th</sup> Dan
- Japan Shogi Fed 5<sup>th</sup> Dan
- Author 30 books
- 30冊の本を執筆
- 1984 Japanese Order of  
Sacred Treasure





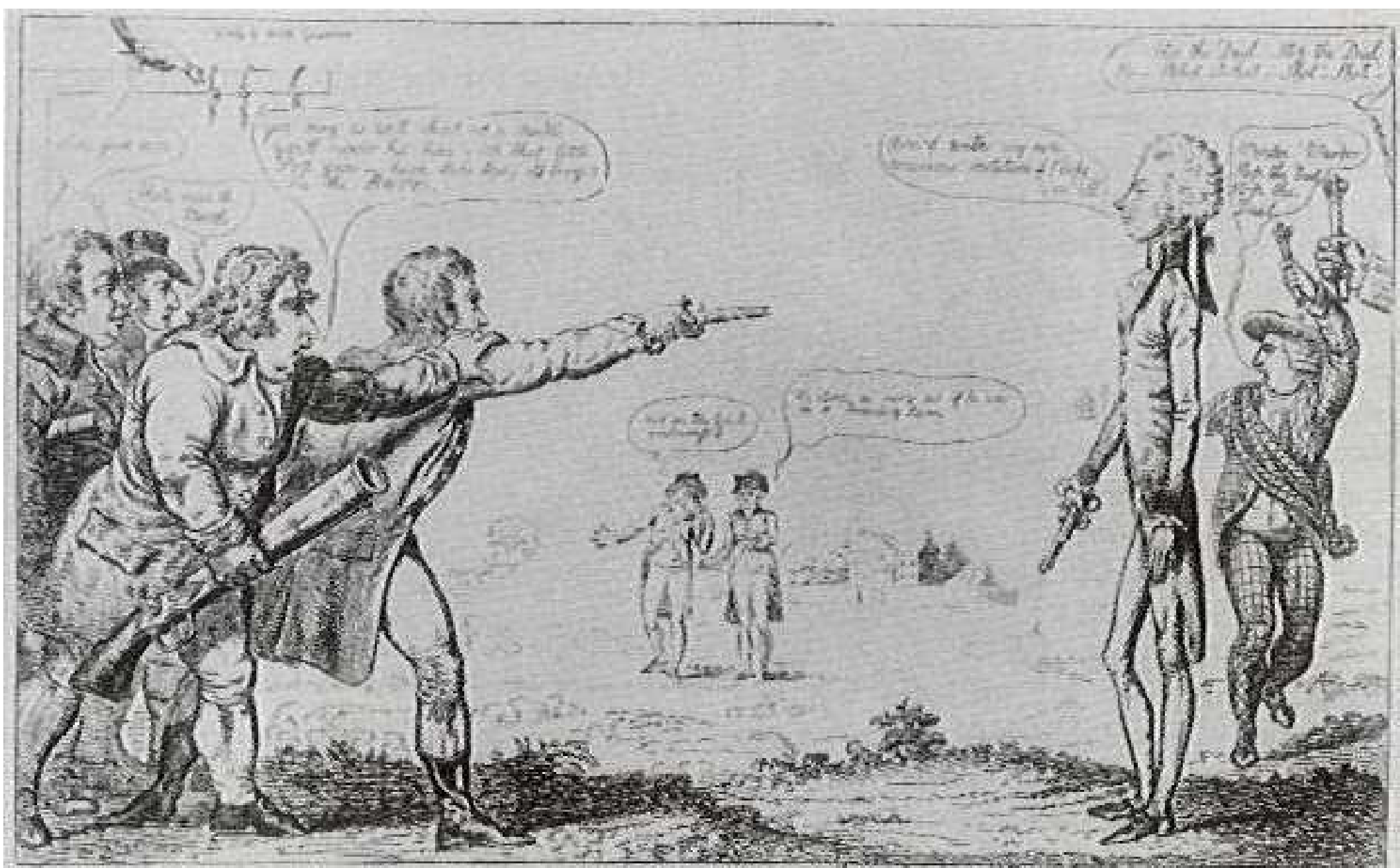


# The English Gentleman



- Historically represented the king in a region.
- 歴史的に、英国紳士は各地域の国王の使臣であった。
- Loyalty = land & large houses.
- 忠誠の報酬は土地や家であった。
- Carried swords and had a sense of honour.
- 剣を持ち、誇りを持っていた。
- A dispute would have to be settled by a duel.
- 争い事は、決闘によって決着をつけられることもあった。
- Originally by fencing with swords.
- 当初は、剣(フェンシング)によって行われていた。
- After the introduction of the gun, the duel was conducted by pistols at dawn.
- 後に拳銃が導入された。





THE DUEL—OF CHARLEY longing for a POP.

# The upper classes

- Late 1800s Queen Victoria time. Had more money and more leisure time than the lower classes
- 1800年代後期ヴィクトリア朝時代、上流階級の人々は、下級階級に比べ、裕福で、娯楽に費やす時間もあつた。
- Spend time in the music halls.
- 劇場に行く時間もあつた。
- Had time to join societies eg. The Budokwai.
- 武道会のような集まりに参加することが出来た。
- Koizumi teaching to the English Gentlemen, manners were normal.
- 小泉の教えるマナーの感覚は、英国紳士にとって受け入れられやすかった。

# The samurai in Japan

- A fighting class, kill a man with a single cut
- 武士は、人を刀で切ることができた。
- Because of these combat skills they were treated with respect
- 剣の腕が立つ者には、敬意がはらわれた。
- If they offended another samurai or lost face they would probably die
- 武士は、他の武士に敬意を表さなかったり面目を潰すと、時には命を落とすこともあった。
- Needed a strong code of manners to govern behaviour and ensure survival.
- 行動を取り決める強いマナーの規律を持つことは、生き残る術でもあった。



Seven Samurai  
artwallpapers.net

# The modern world of international sport judo

- Today, best judo players know their opponents can throw them if they are not in top condition
- 今日、選手は最高のコンディションで試合に臨まなければ、いつでも投げられる可能性があることをわかっている。
- There is a sense of respect amongst high level competitors
- 高いレベルで闘う選手の間には、尊敬の念が存在する。
- This respect leads to a code of manners both on and off the mat
- この尊敬の念は畳の上のみならず、畳を下りても、マナーの規律をもたらす。



# judo men

- They greet each other with utmost respect and display of good manners
- 柔道家は、お互いに最高の敬意を払っており、また良いマナーを見せけている。
- If players have not had the same hard training their sense of respect is not so acute
- 激しい練習をしていなければ、その尊敬の意識は磨かれていかない。
- They do not usually display the same level of manners in their daily life
- そのような選手の普段の生活の中では、レベルの高いマナーを見ることはできない。



# Changes in the 1960s

- 1965 Koizumi committed suicide
- 小泉は、自ら命を絶った。
- “I should take a long journey for which no return ticket is issued.” (Koizumi suicide note)
- Trevor Leggett stepped back from the daily training.
- トレバー・レゲットも、練習の場から、徐々に身を引いていった。
- Influx of members from lower social classes.
- 労働者階級の人々の入会が殺到した。
- These new members no longer had the guidance of a Japanese artist who had a lifelong mission to disseminate the principles of budo.
- これらの新たな入会者には、生涯を通して武道の本質を究めるといふ、日本的芸術家としての手本となるものが、もはやなかった。

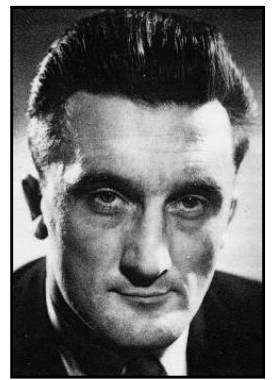
Two other events happened at that time.



- Tokyo Olympic Games Judo.
- Geesink Victory - Europeans think not everything Japanese needs to be held in such high regard.
- ヘーシンクの勝利により、ヨーロッパ人は、日本柔道のすべてにおいて、それほどまでに高い敬意を示す必要はないと考えられるようになっていった。

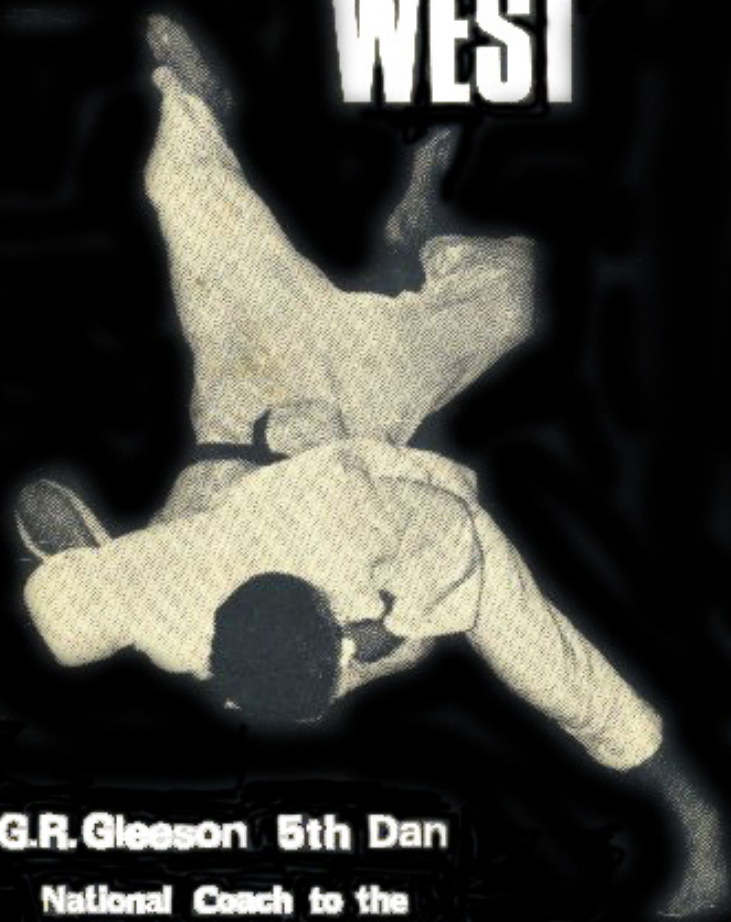


# Two other events happened at that time.



- British Government new Sports Council to distribute funding for sport
- イギリス政府のスポーツ機関は、スポーツに資金提供をした。
- National Coach for judo, Mr Geoff Gleeson
- ジェフ・グリーソンを、柔道のナショナルコーチとして指名した。
- Mr Gleeson studied at the Kodokan but thought that judo needed to be westernised for a new audience
- グリーソン氏は、講道館で柔道を学んだにも関わらず、新たな観衆のためにも、柔道を西洋化する必要があると考えた。
- This philosophy is in his book, “Judo for the West”
- この哲学は、彼の著書『Judo for the West』(1967)の中に見られる。

# JUDO FOR THE WEST



**G.R. Gleeson 5th Dan**

**National Coach to the  
British Judo Association**

# London in the 1960s

- Budo etiquette were seen as the Japanese part of judo, perhaps not required in London in the swinging sixties.
- 武道エチケットは、柔道の日本的な部分として見なされ、流行の先端を行っていた60年代のロンドンでは、蔑ろにされていたのかもしれない。
- Shift towards viewing judo as a sport rather than a budo, promoted by the Sports Council in England,
- イギリスのスポーツ機関の動きにより、柔道は、武道よりもスポーツとして見られるように変化していった。
- Also by the International Judo Federation, trying to reinstate judo in the 1972 Munich Olympic Games
- また、国際柔道協会(IJF)も、1972年のミュンヘンオリンピックで柔道を競技種目に戻そうとしていた。
- IJF President, Englishman, Charles Palmer.

# Charles Palmer

- 1951 Went to Japan studied Judo for 4 years working at the British Embassy in Tokyo.
- 1951年から四年間日本で柔道を学び、英国大使館で働く
- Special student at the Kodokan. 1953.
- International Judo Federation President 1965-1980



# Breakaway Organisation

- 1950s, a group broke away from the Budokwai dominated British Judo Association (BJA) to form a rival organization, British Judo Council (BJC), under the leadership of Otani Matsutaro.
- 1950年代、BJAによって支配されていた武道会と決別し、大谷松太郎の指揮のもと、ライバル組織となるBJCが立ち上げられた。
- The differences between the organisations started to polarize,
- 両組織の違いは、両極化していった。
- British Judo Association interested in sport judo
- BJAは、柔道のスポーツ化に前向きであった。
- British Judo Council, focused on the more traditional budo elements of judo, emphasizing the etiquette and a more Japanese fighting style.
- BJCは、伝統的な柔道に焦点を当て、日本の柔道スタイルとエチケットに重きを置いた。

- 2003 BJC affiliated with the BJA, two organizations still retain their own distinctive ethos.
- 2003年、BJCはBJAと提携したものの、未だに二つの組織は、独自の体制を維持している。
- The strongest players join the BJA for international competitive opportunities
- 国際大会に参加する強い選手たちは、BJAに加入している。
- BJC focus on etiquette and development of kata.
- BJCはエチケットや、形の習得に力を入れている。



# budo manners and etiquette

- Founded on a respect for your fellow samurai for his fighting ability and the hardship he has endured
- 武士が苦難に耐えてきたことや、彼らの戦いの手腕に対する尊敬の念に由来する。
- Best fighting judoka in England based in the BJA
- イギリスの中の最も強い選手はBJAに加入。
- Best teachers of etiquette based in the BJC
- エチケットを教える優れた指導者は、BJCに存在する。
- A sense of emptiness about the teaching of manners in England
- イギリスにおいて、マナーを唱えることに関しては、指導が不十分である。



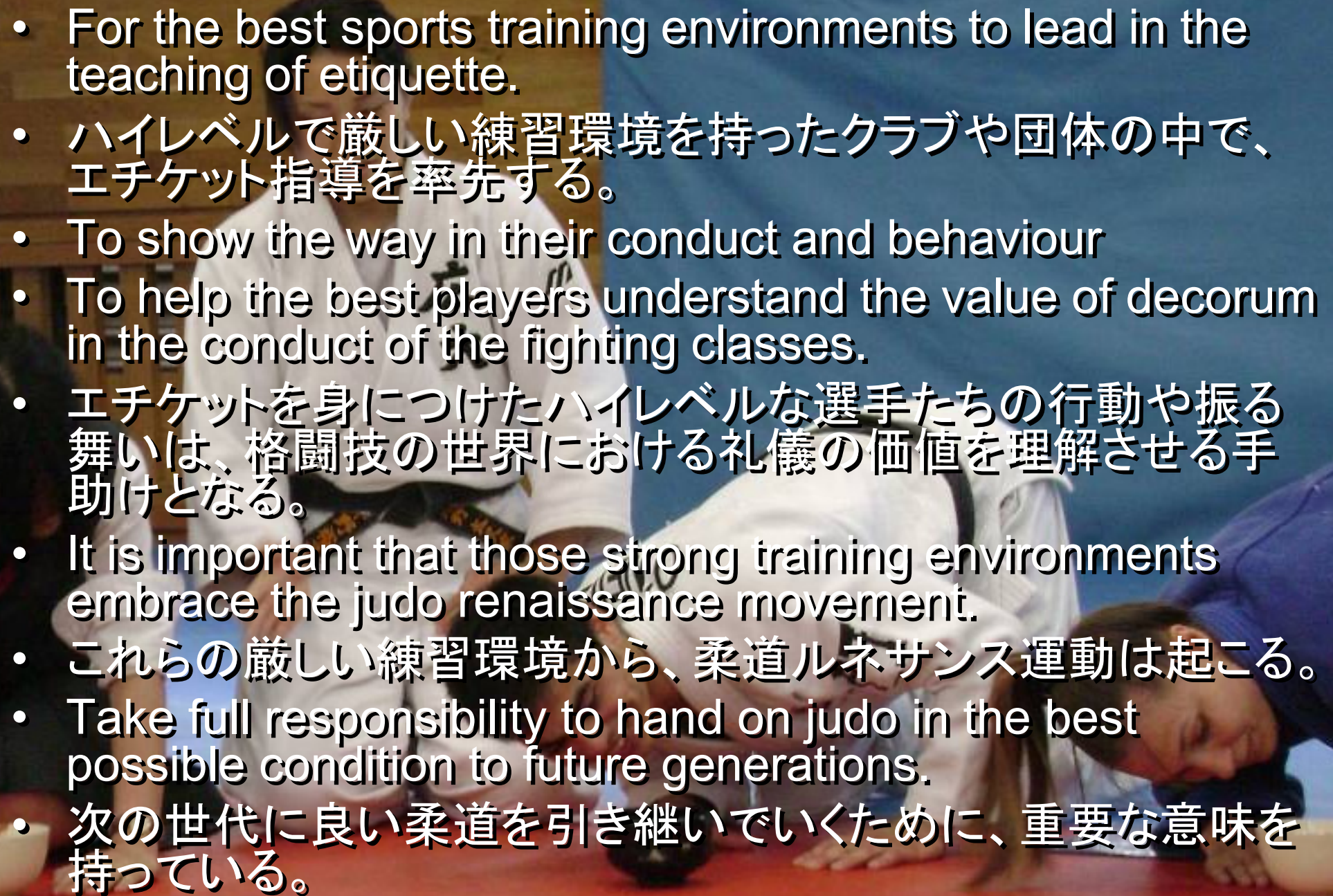
- There are hard training environments in the UK where there is respect amongst the players but the teaching of manners is poor.
- イギリスでは、厳しい練習環境があり、そこには選手間の深い尊敬の念が存在するが、マナーの指導は乏しい。
- You can also find individual teachers whose understanding of budo etiquette is very deep.
- But the players they work with have not undergone the hard training at a high technical level to fully appreciate the respect that underpins those manners.
- 武道エチケットに関して深い理解を持った指導者はいるものの、彼らの生徒が、マナーにつながる尊敬の念を抱くまでの、厳しい練習やレベルの高さを持っているかといえば、そうではない。



# The way forward for the UK





- 
- A background image showing a judo training session. In the foreground, a person in a white judo gi is performing a technique on another person who is on the ground. Other people in white gis are visible in the background, some standing and some in various positions. The floor is red, and there are white bowls on the floor.
- For the best sports training environments to lead in the teaching of etiquette.
  - ハイレベルで厳しい練習環境を持ったクラブや団体の中で、エチケット指導を率先する。
  - To show the way in their conduct and behaviour
  - To help the best players understand the value of decorum in the conduct of the fighting classes.
  - エチケットを身につけたハイレベルな選手たちの行動や振る舞いは、格闘技の世界における礼儀の価値を理解させる手助けとなる。
  - It is important that those strong training environments embrace the judo renaissance movement.
  - これらの厳しい練習環境から、柔道ルネサンス運動は起こる。
  - Take full responsibility to hand on judo in the best possible condition to future generations.
  - 次の世代に良い柔道を引き継いでいくために、重要な意味を持っている。



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柔道に関する研究及び教育を支援することにより、柔道を通しての国際間、文化間の相互理解、協力、交流を通して深める世界平和を促進することを目的としています

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